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The family in the rural areas adjacent to industrialized cities was also affected in other ways. Men of advanced years, particularly if they had a classical education or held official position, continued to be honored. However, their position of influence and authority was challenged by younger men with the personal qualities of dynamic leadership and success. Ancestor worship continued to give a greater primacy to males in the family, but the ability of daughters to earn a wage enhanced their value to the family and made their early marriage into another family less desirable. It should be noted, however, that women of farming and laboring families worked outside of the home only out of sheer economic necessity. Neither sex approved of female employment in the factory; whenever possible, it was avoided or terminated. Among upper-class families, women with modern education began gradually to seek employment in the professions and to regard such work as a means of establishing permanent personal and economic independence.

The independent family in the modern city was most subject to change. Although the influence of the past remained strong, the city families tended toward the nuclear, democratic form. Thus, the old criteria of status based on sex, age, and generation were undermined. This tendency was strongest among the new clerical, managerial, and professional groups in the city. They came mostly from the old well-to-do merchant and gentry class which could afford modern education, sometimes abroad, for their children.

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Having a higher education, the younger members of this group were far more influenced than were the less literate lower class youth by such modern Western ideas as the right to individual happiness, the equality of the sexes, and the duty of the citizen to give his first loyalty to the interests of the nation. 594

While modern education gave youth increased stature in the eyes of the family elders, it also served to decrease youth's respect for parents. Olga Lang's 1936 survey of youthful attitudes toward parents disclosed that while only 20 per cent of the boys and 16 per cent of the girls in high school were willing to answer the question as to whether they ever disapproved of their parents' behavior, 58 per cent of the men and 62 per cent of the women in college were willing to answer, and their answers were overwhelmingly critical. The greatest objects of censure were the father, his political views, and his personal habits. He was criticized as "conservative," "feudal," acting "against the trend of the time"; as "immoral," "corrupt," "lazy," "egotistic," "too cautious"; and for gambling, smoking opium and frequenting brothels. Mothers were more gently and less often criticzed, but were reproached for "political backwardness," "unhygienic habits," gossiping, playing mah-jong, quarreling, [and] ill treatment of young daughters-in-law." College students also reported more actual disagreements with parents than did high school students. The most frequent subject of disagreement were marriage, politics, education, participation in the students' movement, 578